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evil, whether considered physically or politically, and an evil to be avoided by all possible means. Those who still advocate its lawfulness in extreme cases, are ready to acknowledge its inexpediency and undesirableness, and to lament its direful consequences, in the sacrifice of money, morals, and men.'

Change of public feeling among ourselves. "As to the general state of the peace cause in this country at the present time, it is manifest that a very great change in relation to the custom of war has been effected in the public mind, since the establishment of peace societies. Even in Congress, it was recently remarked by a very distinguished member (Hon. John C. Calhoun), that the age was too enlightened for two such nations as the United States and Great Britain to go to war. How different this, from the language from that quarter not many years ago! The public press is likewise, to no small extent, open to the discussion of the peace subject. More than a thousand clergymen are pledged to preach annually upon it. It is the theme of discussion in colleges, academies and lyceums. In some cases, prizes are statedly awarded, for the best essays and poems on the subject of peace, and of arbitration as a substitute for war. Numerous ecclesiastical bodies of various denominations have passed resolutions in favor of the cause. The American Peace Society has already a large number of auxiliaries, several of which are State Societies, and eight Female Societies. Several agents are employed by it; in addition to which, Mr. Ladd, its president, performs an agency gratuitously, devoting both his time and money to the promotion of this great cause."

GLIMPSES OF WAR.

Causes of War. These, says Dr. Knox, are often such as would disgrace any animal pretending to the least degree of rationality. James tells us their real character. "Whence come wars and fightings among you? Come they not hence, even of your lusts?"

Suwarrow's Catechism. This teaches the soldier's duties!! And here is a part of them. "Push hard with the bayonet. Stab once! and off with the Turk from the bayonet! Stab the second! stab the third! A hero will stab half a dozen! If three attack you, stab the first, fire on the second, and bayonet the third!" Such is war. Is it like the Sermon on the Mount?

Waste of property by War. It is incalculable, because we can estimate only its expenses, a mere fraction of what it wastes; but these alone are enormous, even in a time of peace. The expenses of the United States in one form or another for war in 1832, were \$30,554,000, and for all other purposes only \$3,702,000. From 1816 to 1834, a period of 18 years, our national expenses were \$463,915,756, an average of \$25,773,097 a year, all of which, except about three millions and a half, were for purposes of war! Of the whole sum, more than 398,000,000, were for war, and only about 64,000,000, less

than one sixth, for the *necessary* operations of government! The war-debt of Great Britain is nearly \$4,000,000,000. From 1797 to 1817, she raised by revenue \$6,192,866,066, and borrowed \$2,160,000,000; in all \$8,352,866,066; an average of \$1,143,444 every day for twenty years, and full fifty-nine-sixtieths of it all for war!

Loss of life by War. Julius Cæsar once annihilated an army of 363,000; of another, he slew 400,000; and on another occasion, he massacred more than 430,000! Jenghiz-Khan once shot 90,000 men in cold blood. At another time he massacred 200,000, and sold 100,000 more for slaves. In a single district he butchered 1,600,000, and in two cities with their dependencies, 1,760,000! During the late wars of Europe, no less than 5,800,000 lives are supposed to have been lost in *twelve years*; and the Spaniards are said to have destroyed in 42 years, more than 12,000,000 of the American Indians! How long will *Christians* connive at such a custom?

Napoleon's sacrifice of life. "Never was there a conqueror," says an European paper, "who fought more battles or overthrew more thrones than Napoleon. But we cannot appreciate the degree and quality of his glory, without weighing the means he possessed, and the results which he accomplished. Enough for our present purpose will be gained if we set before us the mere resources of flesh and blood which he called into play from the rupture of the peace of Amiens in 1804 down to his eventful exit. At that time he had, as he declared to Lord Wentworth, an army on foot of 480,000 men; and from 1804 to 1814, he levied, at least, 2,965,965. This statement is deficient; but, even if we deduct the casualties, as well as the 300,000 men disbanded in 1815, we shall be much under the mark in affirming that he slaughtered two millions and a half of human beings, and these all Frenchmen. But we have yet to add the thousands and tens of thousands of Germans, Swiss, Poles, Italians, Neapolitans, and Illyrians, whom he forced under his eagles, and, at a moderate computation, these cannot have fallen short of half a million. It is obviously just to assume that the number who fell on the side of his adversaries was equal to that against which they were brought. Here, then, are our data for asserting that the latter years of his glory were purchased at no less an expense than six millions of human lives!"

Atrocities incident to War. It is not very uncommon for the outposts of two armies, encamped near each other, to be on terms of friendly intercourse; and, after having messed together one day, they have the very next, when called forth to battle, imbrued their hands in each other's blood. In some cases, professed disciples of the Prince of peace, belonging to the two armies, have attended the sacrament together, and then gone, in a few days or hours, to the field of mutual slaughter. In the famous battle of Bennington, members of the same church! fought on both sides,—actually butchered one another!

"Some time since," says an excellent minister, "I endeavored to prove, in a discourse to my own people, the incompatibility of war with Christianity. Soon after, one of the members of the church, who had been in the army, mentioned, in reference to this discourse, that he had lately met with a comrade of his who had been in the Peninsular war, and who had related to him the following anecdote:

‘A soldier whom I knew when we were in Spain, a German by birth, was engaged with his company of the rifle corps, in skirmishing with some of the enemy’s outposts. From a sheltered position he had an opportunity of taking aim at a detached individual belonging to the continental auxiliaries of the French army. He fired; the enemy fell. He ran up to him, and seized his knapsack for a prey. On opening it, a letter dropped out; he had the curiosity to take it up and open it. He glanced at the close of the letter, and found it subscribed by a person of the same name as his own father. His interest was increased; he read the whole letter. He had shot his own brother!’”

EXPOSITION OF THE AMERICAN PEACE SOCIETY.

Our last number contained our disclaimer of all responsibility for the proceedings of the late Peace Convention; but, as a fuller statement of our object, principles and measures seemed desirable, especially for those who have not had access to our publications, our Corresponding Secretary published, in several of the leading religious papers, the following articles which we insert in our pages for the further satisfaction of our readers. We wish it to be noted, that these explanations are, for the most part, copied from publications issued by us long ago.

I. ITS ORIGIN AND COURSE.

A society formed for the benefit of mankind, is a species of public property; and, depending for its support on the wise and the good, its aims, its principles and its measures ought to be well understood by the community to whom it looks for patronage. Such has been the uniform course of the American Peace Society; and persons familiar with its whole history, will doubtless think it superfluous to call public attention anew to any of these points; nor should we do so, but for the limited extent to which our publications are known, and more especially for some recent circumstances, entirely beyond our control, which expose us somewhat extensively to misconceptions injurious alike to the community at large, and to the cause we serve.

Our cause is itself as old as the Sermon on the Mount; but specific, associated efforts in its behalf began, in England and our own country, just before the downfall of Napoleon. The movement among ourselves, receiving its first impulse from the fresh and fearful recollections of our last war, was started and sustained chiefly by the late Dr. Worcester, under the auspices of the Massachusetts Peace Society; but, after he retired from its service at the age of seventy, the American Peace Society, as a bond of union among the friends of peace through our whole country was organized in 1828,